

178 like the Zemi-Naga, the Cacharee and the Kuki. But after the period of
 563 economic prosperity as I shall describe in the next section, the Jatinga people
 621 reached a rather high level of education, while most of the neighbouring tribes
 [871] remained illiterate. Their standard of living likewise improved. Fashionable
 girls of Jatinga who have studied at the Convent school in Shillong, and speak
 English and Hindi, cannot marry half-naked tribesmen who work in the jungle.
 They prefer to intermarry with Moslem, Panjabee or Assamese who belong to
 amore sophisticated community, and through whom they can enjoy urban life.
 Thus the orientation of the intermarriage of the people of Jatinga has changed,
 along with the growth of Jatinga.

It should be noted that intermarriages came mostly through the contacts
 at Haifong, where people used to go once a week for the bazaar, rather than
 through direct contacts with neighbouring villages.

Economy of Jatinga and its Relation to Neighbouring Tribes.

178 It is very interesting to find two different kinds of economy in the same
 171 ecological background: Jatinga Khasi practise pan-leaf and orange cultivation
 245 and depend mainly on a trading economy, while the other neighbouring tribal
 peoples practise jhum cultivation, almost a subsistence economy. This situa-
 tion has remained unchanged for the last fifty years since the establishment
 of Jatinga village.

101 The first Jatinga immigrants occupied one ridge of the mountain where the
 245 present Jatinga is situated. Formerly, this land belonged to the Zemi-Naga,
 one of the old inhabitants of the Cachar Hills, who possessed a vast jungle area
 for jhum cultivation. It seems that there was no objection to the Khasi occupy-
 ing this small spot: it was apparently too small an area for the jhum cultivator
 —pan-leaf cultivation of the Khasi requires less than one twentieth of the land
 of the usual jhum cultivation. The Khasi who started pan-leaf cultivation
 were able to accumulate some capital, and after several years they started
 orange gardens. They had had experience of orange cultivation in their home-
 land, but this was the first time they had operated commercially.

245 The success of this orange cultivation was beyond their dreams. Hearing
 434 of good oranges at Jatinga, many Bengalee merchants from Dacca, Sylhet,
 439 Silchar and Gauhati began to come to buy them. Moreover, the village had
 the great advantage of being situated near the railway station. Oranges were
 sold by caffloads. Unimaginable wealth came to the Jatinga people. Especi-
 ally the founder's family, including his brother's and sister's, became extraor-
 [496] dinary wealthy; their income used to be Rs. 20,000 a year. The children
 [871] were sent to the school which was established in the village and some
 were educated at colleges in Dacca, Sylhet and Shillong. The villagers had
 [362] beautiful houses built by Manipuri and Bengalee carpenters. Actually the
 houses of Jatinga were known as some of the best construction in Assam.

245 Like the Shella people, they were managers of gardens and employed workers.
 46 Wealthy households used to engage several labourers annually, most of them
 from Jaintia where the Jatinga people had originated. These workers were
 provided with shelter in the servant quarters of their employer's house, but
 they had to provide meals for themselves. They were paid daily according to
 the work done. They were available to other households, when their employer
 had no work. Some labourers were also engaged locally among the Zemi-
 Naga, the Cacharee and the Kuki, though not as many as among the Jaintia.
 245 These local tribes were fairly well occupied by their jhum cultivation, and not
 464 used to being employed as workers. Therefore, most of them were not regular